

The Missionary Helper.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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No. 7.

The linden, in the fervors of July,
Hums with a louder concert. When the wind
Sweeps the broad forest in its summer prime,
As when some master-hand exulting sweeps
The keys of some great organ, ye give forth
The music of the woodland depths, a hymn
Of gladness and thanks.—*Bryant.*

THOUGHT turns again, in July days, to Ocean Park, with its varied attractions. The assembly program was never more inviting. New features and new talent are introduced for occasional inspiration, while the daily classes are in charge of instructors who know how to make the study of their several branches both profitable and fascinating.

The three days of the Woman's Convention are outlined by the committee in this number. The complete program of the "Symposium on Work of the Woman's Missionary Society," for the evening of Aug. 15, promises practical suggestions to workers in all departments, with an array of speakers representing East, West, and South.

The Normal Mission Class, conducted by Miss Costellow, has among its subjects, "A Visit to Japan," "China through American Glasses," "A Bird's eye View of India," "Sunshine for Darkest Africa," "Our Home Garden, Including the Great West," "Gleanings from All Lands," etc. On Young People's day, Mrs. Chase of New Hampshire will present her mission sand-map, representing some station in our India field with its physical features and model houses, at the same time illustrating and explaining its use, and Miss DeMeritte will speak of "Junior Work in Missions."

A later address, "No More Foreign Mission Debt," by Mrs. E. B. Cheney, has a healthful and happy sound. The Student Volunteer Movement will be discussed on Y. W. C. A. day; the Woman's Council and W. C. T. U. have a well deserved share of attention. The characteristic delights of Guild, Children's, and Ocean Park Improvement days, are well known. This new organization for

the improvement of our summer home by the sea should have the hearty support of all sojourners at Ocean Park. . . . Reports of the thank-offering services, held in many places, are full of good news, not only of the amounts gathered from envelopes and boxes, but also of the spirit in which they were observed. As this service is better understood, the more it is loved and the farther reaching is its influence. One woman exclaimed, "I never knew what it meant before. I shall be more interested in it hereafter." Another said, "I wish that every member of the church had attended this meeting, it has done *me* so much good." Indeed, no church or individual can fail of a rich blessing that interprets this annual service rightly. Among reports received too late to appear in this number, under "Words from Home Workers," was one from a young church in Minnesota, of only twenty-one members. The service was under the auspices of an auxiliary organized since last General Conference, and the offering was \$14.30. . . . Mrs. Burkholder's cheery greetings are very welcome. We trust that the HELPER may hear from her more frequently in the future. . . . Miss Scott's description of her village school gives interesting matter for junior meetings and sand-map talks. . . . That is a beautiful picture in Miss Coombs's letter of our Bengali sisters bringing their offerings of rice to the auxiliary meeting. How many of their richer American sisters, we wonder, give literally a part of their "daily bread" to help others. . . . All will grieve to learn that our dear little kindergarten missionary has been ill, in the stress of the "abnormally hot and dry season, with a water-famine imminent." But Mrs. Phillips has taken her to the hills, where the rest, quiet, and good air will undoubtedly give her new life and vigor. . . . The illustrations accompanying the article on the use of the sand-map—with exception of the diagram—are reproduced from "In the Path of Light," through the courtesy of the author, Rev. T. H. Stacy. The cuts are not so clear and effective on HELPER paper as they are in the book. In preparing models of mission houses for a sand-map, we found "In the Path of Light" very helpful. With this book open before us, and white cardboard for walls, green paper for blinds, needle and thread for nails, and pen and ink for ornamentation, we constructed very creditable mission houses. One of Mrs. Chase's bright suggestions is to build the representations of the more imposing public buildings with lumps of white loaf sugar. . . . We hope that many mission workers read and preserved Mrs. Griffin's article on "Gathering Thoughts" in the *Star* of April 9. It contained valuable suggestions which should be acted upon in every society. In a personal letter Mrs. Griffin writes of missionary scrap-books, "I think that interest in missions would be greatly increased simply by the *making* of them in the homes, woman's missionary societies, and bands, and how valuable the books would be." . . . We are pleased with and grateful for the charming and appreciative monthly reviews of the MISSIONARY HELPER appearing in the *Free Baptist* and *Star*.

SOMETHING GREAT.

The trial was ended—the vigil past;
 All clad in his arms was the knight at last,
 The goodliest knight in the whole wide land,
 With face that shone with a purpose grand.
 'The king looked on him with gracious eyes,
 And said, "He is meet for some high enterprise."
 To himself he thought, "I will conquer fate;
 I will surely die, or do something great."

So from the palace he rode away;
 There was trouble and need in the town that day;
 A child had strayed from his mother's side
 Into the woodland dark and wide.
 "Help!" cried the mother with sorrow wild—
 "Help me, Sir Knight, to seek my child!
 The hungry wolves in the forest roam;
 Help me to bring my lost one home!"

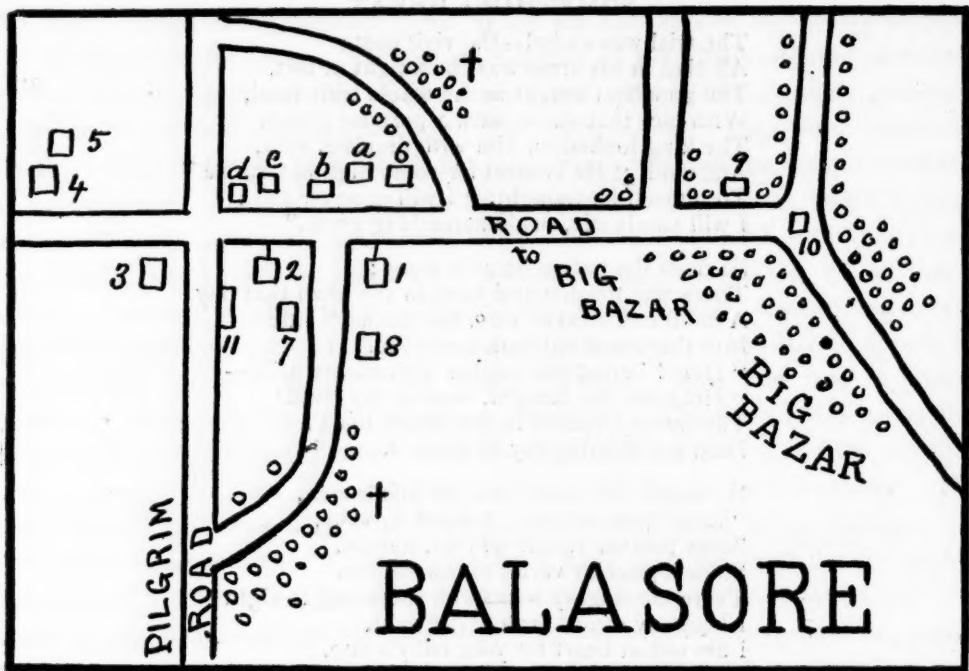
He shook her hand from his bridle rein,
 "Alas! poor mother, you ask in vain;
 Some meaner succor will do, maybe,
 Some square or varlet of low degree.
 There are mighty wrongs in the world to right;
 I keep my sword for a noble fight,
 I am sad at heart for your baby's fate,
 But I ride in haste to do something great."

One wintry night when the sun had set,
 A blind old man by the way he met;
 "Now, good Sir Knight, for our Lady's sake,
 On the sightless wanderer pity take!
 The wind blows cold, and the sun is down;
 Lead me, I pray, till I reach the town."
 "Nay," said the knight, "I cannot wait;"
 I ride in haste to do something great."

So on he rode in his armor bright,
 His sword all keen for the longed-for fight.
 "Laugh with us—laugh!" cried the merry crowd.
 "O weep!" wailed others with sorrow bowed.
 "Help us!" the weak and weary prayed.
 But for joy, nor grief, nor need he stayed.
 And the years rolled on, and his eyes grew dim,
 And he died—and none made moan for him.

He missed the good that he might have done;
 He missed the blessings he might have won;
 Seeking some glorious task to find,
 His eyes to all humbler work were blind.
 He that is faithful in that which is least
 Is bidden to sit at the heavenly feast,
 Yet men and women lament their fate
 If they be not called to do something great.

—New York Tribune.



EXPLANATION.

- | | |
|----------------------------|----------------------|
| 1. Church. | 9. Book Room. |
| 2. Griffin house. | 10. Preaching Stand. |
| 3. Mrs. Phillips's home. | 11. Boys' Orphanage. |
| 4. Girls' Orphanage. | a. Old Court House. |
| 5. Girls' dormitories. | b. New Court House. |
| 6. High School. | c. Post-office. |
| 7. Middle English School. | d. Police station. |
| 8. Russel Memorial School. | † Christian village. |

The unmarked part of map is made up of Hindu villages and rice fields. Only important buildings represented.

HOW TO MAKE A SAND-MAP OF BALASORE.

BY MRS. C. EDITH CHASE.

FOR a large room make board about 8 feet by 5 feet. For general use in classroom a much smaller one will do. Use rough or smooth boards, nailing narrow strips of wood around the edge to keep the sand in. Lay strips of pale-blue cambric where you wish to represent the river. Nearly fill the board with builder's sand (any kind of sand will do). Dampen the sand the day before needed. Place the sand-board at such an angle that the surface may be plainly seen by all in the room. Make streets, using a brick-colored sand, if you can get it, for Jagannath road. Place your houses according to diagram. The best way to represent mission houses is to make small pasteboard models from pictures. (I procured six pictures of principal mission houses, for \$1, of Rev. Z.

F. Griffin * of Keuka College, N. Y.) If you cannot do this, build houses of small blocks. Toy houses may be used, but if you have the pictures the girls will enjoy making the houses, and as they work will learn much. Place toy trees around to make your map attractive. For villages use toothpicks. Mark Christian villages by white cross or lighted tapers. Have the girls dress tiny colored dolls to represent the people. Use blocks for unimportant buildings.

DESCRIPTION OF HOUSES.

1. *Church*.—This Christian community contains 520 people, and so needs this large church, which will seat 600 native people. It is built of brick, and whitewashed inside and out. There are a sort of frames with backs made for the women and children who prefer to sit on the floor. The windows and doors have green blinds. The church boasts a bell. (Be sure and read note in "Missionary Reminiscences," p. 174). Around the buildings are beautiful grounds, which are taken care of by the sexton. The members keep the building in repair, pay their pastor, and have begun the building of a little mission house in Remma, five miles away. (See "Annual Mission Report," 1895, pp. 9, 10; "S. Work," p. 25.)

2. *The Griffin house*, now occupied by Mrs. Boyer, was built by Rev. B. B. Smith. This house is made entirely of brick, roof and all, and is whitewashed. It is by far the prettiest house to look at, though not the best, in the mission. The doors are glass and have blinds. Lovely vines shade back veranda, and potted plants and ferns beautify the front veranda. When Mr. Griffin was in Balasore the industrial school was taught on south and east veranda. There is a small brick schoolroom at southeast of this house used for orphan boys' study room.

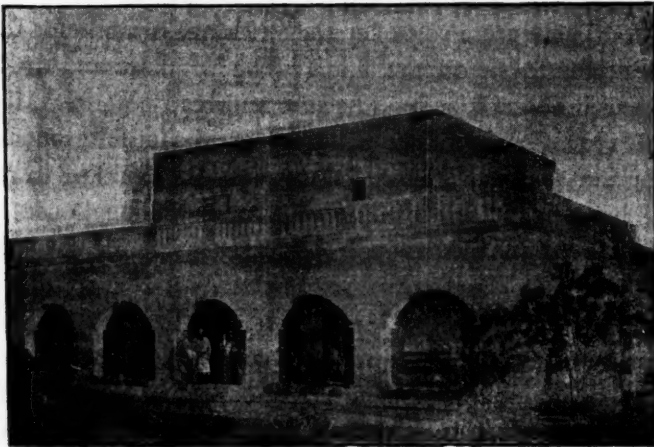
3. *Mrs. Phillips's home*.—This house is entirely of brick, and is the last built of the mission houses of Balasore. In this house live the mother, sister, and daughter of Dr. James Phillips. I presume for the present that Beebee Phillips will hold her kindergarten school in this house. (See in January HELPER an article on Beebee Phillips). The usual houses for gardener and cook, stables, etc., are back of the house. Mrs. Phillips is pensioned on half pay, and does not do regular mission work, but she helps, and herself supports, several native workers, whose work she oversees. "She is a dear mother to us all," writes a missionary.

4. *Sinclair Orphanage*.—This house is very high for one story, and the rooms are large. There is an arch between the dining-room and sitting room.

* Many thanks are due to Rev. and Mrs. Z. F. Griffin for assistance rendered in preparing this article. All description of houses and facts not easily found in print have been furnished by them. The diagram of Balasore was made by Mr. Griffin.

Back of the house is a long brick building, one part of which is a schoolroom, and the end room is a cookroom. At the right of that stables, and at the left the *mud house*—No. 5—where the girls live, eat, and sleep. The Orphanage has large, beautiful grounds. Picnics have been enjoyed on the flat roof. (See "Mission Report," '95, p. 19; HELPER, December, '95.)

6. *The High School building* is fine-looking. The front veranda is very wide, with tall round pillars. The floors of all mission buildings are brick, covered with pounded broken brick and mortar, and as hard as a rock. The doors and



MISSION HOUSE.

window frames are of wood. The roof is supported by iron beams, wooden beams are eaten by white ants and made unsafe. Mr. and Mrs. Hamlen and their baby boy live in this building. There are the usual houses for cook and gardener, stables, and a long low brick building in which high school Christian boys

from other stations can live. There are several acres of ground. The high school has quite a fine library. (See 1895 "Mission Report," p. 13; *Free Baptist*, April India Letter.)

7. *The Boys' Middle English Schoolhouse*.—A good brick house of one story, consisting of one long, large room and a wide veranda on all sides. There are four teachers, and two of these hear their classes on the verandas. This school numbers 93, the majority of whom are Christian boys. When graduated from here they are ready to enter our Christian high school. The school has a good record.

8. *Russel Memorial Primary School*.—This is a mud house of two rooms. It has a veranda in front. It has a thatched roof. The little boys learn writing on the hard mud floor with a soapstone pencil. A good Christian woman has charge. She is fond of the little ones and takes good care of them. (See HELPER, July, 1888, p. 233.)

9. This is a long, one-story, brick building, of one room, in the big bazar. Veranda in front. Contains books and papers for reading, has a long table with

benches at each side, also mats on the floor. Mornings a school for Hindu children is held in the Book Room. The reading matter is in English, Hindustani, Bengali, and Oriya.

10. *Preaching Stand* is situated in the big bazar (or market). It is brick steps built against the railing around a well. Scores of travelers stop here daily, and hear the word of God, and carry it with them to their distant home. The markets are held twice a week, and missionaries improve the opportunity to preach to the hundreds who come to buy and sell. There is another preaching stand in the new bazar.

11. This house is used for *Boys' Orphanage* at the present time. Here they cook, eat, and sleep. This is a long,



HINDU TEMPLE AND TANK.

low house. The history and much about the Boys' Orphanage can be found in *Morning Star* of Aug. 1 and 8, 1895. Mrs. Boyer very brightly pictures the home life of the orphan boys. Also, see "India Report," '95, pp. 17, 18.

a. *Old Court House* is of brick,

whitewashed and tarred around the bottom.

b. *New Court House* is a very expensive and elegant brick building, not plastered or whitewashed on outside.

c. *Post-office*. Good-looking whitewashed building. The zenana of the postmaster is in the back of the same building. It is a real prison—the light and dark ages bricked into one building.

† Christian villages differ from heathen villages by houses being cleaner and the windows larger and more of them.

NOTES.

Balasore has about 18,000 inhabitants. (See history in F. B. Cyclopædia and "Missionary Reminiscences.") Pilgrim or Jagannath road is macadamized and covered with dust that looks like brick dust. Beautiful trees all along this road for hundreds of miles. Government takes great pride in important roads. (See "Jagannath," in HELPER, September, '95.) Big bazar about one mile from

church. Sinclair Orphanage one-quarter mile from church. Several Hindu girls' schools in Balasore. These are thatched mud houses. Soil excellent and all sorts of native fruits and vegetables grow in all the gardens. Bananas, pine-apples, guavas, mulberries, mangos, custard-apples, pomegranates, limes, peaches, and jack-fruit. All fruit of the finest quality except mangos, pomegranates, and peaches. These are inferior in this part of India. Beautiful varieties of Japan and Easter lilies, and many others. Tuberoses and cratons and flowering vines and shrubs grow easily.

The diagram can be used in woman's missionary societies and young people's societies without the sand-board. Make a very large copy of diagram and point out locations as houses are spoken of. In junior work make several lessons on Balasore—one on Girls' Orphanage, another on Boys' Orphanage, etc. A very interesting lesson on Jagannath and the gods of India could be given. Those who have back copies of *HELPER*, *Morning Star*, and *Free Baptist*, need not lack for interesting facts. Let the "shut-ins" do much of the work of culling needed facts. It will prove a blessing to them.

Concord, N. H.

PROGRAM FOR SAND-MAP EXERCISE.

1. The usual opening exercises.
2. A very brief imaginary trip to India, using a large globe or map. (See "An Adventurous Voyage," in April, 1896, *HELPER*.)
3. Two-minute talk on India. On this map mark with chalk our part of India. Then show map of our India mission field and point out stations. The first visit will be made at Balasore.
4. Describe Balasore as represented on sand-board. (Use "Notes on Balasore.")
5. Church.
6. Sinclair Girls' Orphanage.
7. Griffin house and Boys' Orphanage.
8. Phillips house.
9. Russel Memorial School.
10. Boys' Middle English School.
11. High School.
12. Book Room.
13. Preaching Stand.
14. The great needs of the work. (See last "India Report.") Emphasize any special work that your society is doing. Have bright singing and use as many juniors as possible in giving the exercise.

C. E. C.

THE WOMAN'S CONVENTION AT OCEAN PARK.

THREE days, instead of two, will be devoted to this convention the coming season. With the regular convention work and the business meetings of the Educational Bureau and the Woman's Missionary Society the time has heretofore been very limited, so that an extra day was almost a necessity.

The convention will open on Thursday morning, Aug. 13, with a devotional at 8 o'clock conducted by Mrs. E. B. Cheney. At 10 o'clock there will be a business session of the Educational Bureau. In the afternoon an address will be given by Miss Mary L. Farnum, M.D., of Woonsocket, R. I., on "The Recent Movement in Child Study." Dr. Farnum is a lady of culture, an able physician, and highly interested in all matters vital to children and youth.

Thursday evening Mrs. Isabella Charles Davis of New York will lecture. Mrs. Davis is a member of the cabinet of the National Council of Women, and secretary and business manager of the international order of the King's Daughters and Sons, and a lecturer of high repute.

Friday morning, Aug. 14, the devotional in charge of Mrs. M. A. Davis will be followed by a meeting of the F. B. Woman's Missionary Society. In the afternoon there will be a woman's meeting conducted by Dr. Farnum; topic, "Preventive Medicine."

Friday evening Rev. Mary Traffarn Whitney of Boston will lecture on "Family Culture." Miss Whitney is editor of the new publication bearing that name, and, both as preacher and lecturer, entertains and instructs her audience to a high degree.

Mrs. M. R. Wade will lead the devotional on Saturday morning, and at 10 o'clock Rev. Mrs. Whitney will conduct a woman's meeting; topic, "Woman's Relation to Social Purity." Mrs. Whitney is superintendent of the Social Purity Department of the Massachusetts W. C. T. Union, and is well qualified to deal with this important subject.

Saturday afternoon there will be a young ladies' conference, with a discussion of the topic, "The Church and Amusements." It is pleasing to know that the Educational Bureau, under whose auspices this convention is held, is neither confined to age nor sex, and we are more than glad to have the younger element especially represented in this conference.

On Saturday evening there will be a symposium on the work of the Woman's Missionary Society, in charge of Mrs. E. B. Cheney, which promises to be of much interest.

On the whole, it is safe to predict a most interesting and profitable convention. Great effort has been made to obtain a variety of program, as well as to secure talent of a high order. That this effort has been rewarded, the above

outline bears gratifying testimony. It is hoped that even larger numbers than usual will be present to gain inspiration for work in all lines of moral and Christian service.

COMMITTEE.

A MISSIONARY'S OUTFIT.

I ONCE ventured to give a few hints as to what a missionary should *not* take when starting on her long journey to a new sphere of work ; I will now add a few more as to some things which assuredly should not be forgotten if our young sister would be well equipped for her labors.

We need not dwell on the necessity of faith and love, which may be represented as gold. To start without these would be presumption worse than folly. It is rather my object to mention what might not be so universally recognized as indispensable to the outfit.

And so with the only less valuable metal, silver, knowledge. It is self-evident that such is required. And yet a hint regarding this may not be inopportune here. Do not forget your small change. In the missionary's life journey the heavy pieces are not the only ones to be brought into use. We need six-penny, even threepenny pieces, as well as half-crowns and florins, the little silver coins, as well as the large ones, all being stamped with the royal insignia. It is amusing to see in India what trifling pieces of knowledge will come to account. How to pack a box, or strap up a bundle, prepare arrowroot or quiet a baby, nail up a picture or knit a stocking, strum on an instrument or sketch a ground-plan, are scraps of knowledge not to be despised. A maxim used by my grandmother was, "' Can do ' is easily carried about." So have small change in your purse.

And a great deal of steel is needed for one entering on a missionary career ; some physical and above all moral courage is required. Nervous weakness of character is undesirable at home ; it would be a grievous misfortune in India. One habitually afraid of cattle or wild dogs, or snakes and scorpions, one expecting mutinies or timid at crossing rivers, would be not utterly hindered but hampered and distressed in a land like this. A missionary should claim the Christian's privilege of fearing no evil, nor have her nerves shaken by an earthquake or the sudden crash of thunder overhead.

The old saying is, " Nothing like leather," and one is reminded of it in India. What I would symbolize by leather is a capacity for encountering drudgery ; something that will bear the strain of daily and often monotonous work. We want no fancy imitation calf, tricked out with embossing and gilding, that will not bear " a long pull and a strong pull." Give us tough leather, such as harness and straps are made of ; not romantic sentimentality, but steady, resolute perseverance.

Another useful article is a letter-weigher, by which I would represent sound judgment. And here, let it be observed, we need special weights for India. The ounce, half-ounce, and quarter weights need not be superseded, but they must be supplemented by the *tola** and its small family. There is special experience required for work in a foreign land. It has often occurred to my mind what a blessing in disguise it is that missionaries have to toil to acquire a new language, such delay giving them time to learn something of native character, manners, and ideas. If language came by intuition, we should make many more blunders in other things than we do now; and such blunders are numerous enough already. The unfledged bird is more likely to get into trouble than the one whose feathers are grown; but the callow, downy creature fresh from the English nest might be the most likely to put itself forward to chirp its opinions, but for the wholesome restraint of ignorance of the language.

Another necessary must not be forgotten—a white covered umbrella, representing prudence regarding health. The white cover is specially mentioned, symbolizing the pure desire to economize health for the sake of God's cause, without which mere prudence would be of very minor value. A neglect of prudence is often concealed laziness. One knows that exposure to the sun may cause temporary or permanent incapacity for work. The umbrella has been forgotten. "But O, it's such a little way to walk, it is so tiresome to have to go back for the umbrella!" cries the imprudent maiden. Or, "I knew that the water at ——— was likely to be bad, but it is such a trouble to be carrying about the little filter." "Quinine? O, I've been out of it for a month. One does not care to be anticipating fever."

Let the missionary regard her mortal frame as God's instrument, and not her own. If a lyre were lent to us by a friend, and we brought it back cracked and stringless, he would hardly be satisfied by the explanation that we had left it out under the rays of a burning sun or exposed at night to heavy dews! It was his instrument, and we had no right to mar its music by indolence or want of caution.

Therefore, dear young missionary sister, when preparing your outfit, forget not the white-covered umbrella.

Only one more necessary I would mention, and it may provoke a smile: Be sure to bring a box of salve, and not a very small one either. Where maidens of different antecedents, rank, age, temperament, and (in minor matters) opinions, are brought together in closest proximity in a climate which tries the temper, there is at least a possibility of some slight rubs, which, without the soothing

* *Tola*, an Indian weight, used in weighing letters sent from one part of India to another part of same country.

ointment brought by the peacemaker, may even develop into sores! There should never be heard the exclamations, "I cannot work with X!" "It is impossible to get on with Q!" One might almost say that the most valuable laborer is less she who displays most zeal, or endures the greatest amount of fatigue, than she whom all her sister missionaries love; who bears with the tiresome, instructs the ignorant, and never wounds by an unkind look, or provokes by a sarcastic word.

"Blessed are the peacemakers, for they shall be called the children of God."—*A. L. O. E., in India's Women.*

GIFTS.

BY THE TREASURER.

By gifts I mean bequests to benevolent objects during life, instead of by will. This is a very satisfactory way of giving money, as it enables one to see the good results of generosity during one's own life.

The F. B. Woman's Missionary Society has three named funds of this kind, besides other gifts like one invested in Sinclair Orphanage and another ready for use for a dispensary. Before Rev. Mr. and Mrs. Sinclair gave \$1000 towards an orphanage in India he grew very anxious because of some delay on the part of the Woman's Society in receiving it. His reason for being anxious was that he did not know what harm might befall a will, and he wanted to see his proposed gift put to the uses intended during his lifetime. Strange, but his will was saved only through heavy court expenses.

We have one fund of \$2000 given by an very old lady, who does not feel that she is able to live without an income from it, so we have guaranteed a certain sum while she may live. This is a very good way for elderly persons to make sure of some life dependence and at the same time to dispose of the property they wish to donate to benevolences.

Our treasury is open to such gifts as a person may wish to make, subject to such conditions as may be agreed upon between the society, or its authorized officers, and the individual. Some departments of our work are especially in need of funds, which persons may wish to help now by gift. One is the Widows' Home, about which the MISSIONARY HELPER has written. Another is the expense department, for our society has necessary expenses which ought to be met, in part at least, by an income for this special object. All permanent funds can bear any name the donor may suggest. Otherwise, we designate the fund by the donor's name, unless there is some personal objection.

Some object to personality in giving; on the other hand, others as honestly believe in it. Giving may be done to be seen of men, so may praying. Jesus

counseled that "thine arms may be in secret," and he also counseled that, "when thou prayest, enter into thy closet." Besides, he prayed publicly, and he lavished his wonderful gifts upon the multitudes. From all which we infer that it is the spirit behind the act that determines its quality; the secret giving and the public giving may be alike to the glory of God.

There is another way of looking at this matter that the writer thinks may escape the notice of those who are opposed to, for instance, itemized receipts of contributions for benevolent work. It is that this is an age of intense personality. Leaders in all departments of religious and philanthropic work are constantly before the public; their lives and their faces are almost as familiar to us as though we knew them personally. On the other hand, the mass of the people have few ways of being heard, with conscientious endeavor they perform their daily duties. It may be the only way they have of impressing themselves upon the world at large is by their gifts. In the name of all that is just and right, why is it not as honorable for the generous-hearted giver to be known by his gifts as the poet by his beautiful songs, or the reverend doctor his scholarly essays, and only God can know which of the three is governed by the worthiest motive. Certainly money should be put into the category with all consecrated talent.

If there is any one who has a gift for the F. B. Woman's Missionary Society, for a special object, or for the general fund, with or without a name, its treasurer would be glad to correspond with the person about it.

Dover, N. H.

TREASURER'S NOTES.

At home from a very pleasant trip in Rhode Island and Massachusetts, with a pile of unanswered mail before me. But I am warned by the lateness of the date that I must despatch these notes with haste, as our editor requires promptness in all who send contributions for the MISSIONARY HELPER.

I intended to give a list of the "emergency" in this issue, but the number has increased so rapidly within a month that I have not the time to get it ready without neglecting other work. You will notice I have clipped off the end of the name of our reserve. It has been called "emergency women," but when I was in Rhode Island I presented our emergency plan, and was pleasantly surprised by a gentleman asking if men could be enrolled; I replied yes, if they would be called "emergency women"! But when some eleven men volunteered I saw the injustice of the name. A gentleman has suggested that we change to "emergency league." Why not? Should we do so, a lady will furnish the first half, and a gentleman the last half, of the name—just as it should be if women and men are to share the responsibility together.

I had a delightful morning—Friday, May 29—at the Rhode Island Association in Auburn. It was here the emergency had a boom. The Sunday evening following I spoke at the thank-offering service in the Arlington church, the home of our president, and Monday evening at the thank-offering of the Roger Williams auxiliary in Providence. I have attended this season four thank-offerings, the others being in Dover, Me., and Dover, N. H. If all our thank-offering services have been like these, surely a heavenly spirit should descend upon our work and workers. At one of them a gentleman said that it was the most spiritual meeting he had attended for months.

Wednesday, June 4, the Mount Vernon auxiliary had a missionary rally, inviting the women of our other churches in Lowell to be present. I was glad to be there, as the Mount Vernon workers are wide awake. They support a teacher, as do the Chelmsford St. church, and a lady of that church supports two more. The next day I assisted the ladies of the Paige St. church in organizing an auxiliary, which will probably support a teacher.

We only need to have right leadership in our churches to make them churches at work. O for consecrated men and women who see opportunities, *and seize them* for the upbuilding of Christ's kingdom, even in places where the outlook may seem unfavorable.

Our thank-offerings are not yet all in the treasury, and so our receipts for the quarter fall below apportionments. But I look for *a long and a strong pull* the last quarter of this year. With contributions from June 1 to Aug. 31 as large as they were last year we shall be able to close the year with our apportionments paid. But all should bear in mind that this means that our contributions must be greater than they have been during other quarters of this year.

Dover, N. H.

TREASURER.

A CROSS is composed of two pieces of wood. The shorter piece represents your will, and the longer, God's will. Lay the two pieces side by side and there is no cross, but lay the shorter piece across the longer and you have a cross. Whenever our will falls across God's there is a cross in our life. We make a cross for ourselves every time we do not accept Christ's way, every time we murmur at anything he sends. But when we quietly accept what he gives, when we yield in sweet acquiescence to his will, though it shatters our fairest hopes, when we let our will lie alongside his, there are no crosses in our life, and we have found the peace of Christ.—*J. R. Miller, D.D.*

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence.—*Flavel.*



from the field.

Some Characteristics of the Natives.—

They have very little inventive genius, and hence are no organizers. They are imitators, and can make almost everything if you give them a pattern. We find them in machine shops making engines, and in various avocations where one would think genius was required; but they work from patterns. They have had armies large enough to have annihilated the English, but could not plan a battle. They can run steamboats and railroad trains, they

can go only so far as they have learned. If the unexpected arises, they are in a dilemma. If a cartman break the axle of his cart, when he does not happen to have another with him, he will squat down and put a sheet over his head, if it be winter, and there he will sit for hours waiting for something to turn up. He really does not know what to do, and it takes several hours for the idea to get through his head that he must go to some village and hunt up another axle.—

Rev. Z. F. Griffin, in "India."

A WORD OF CHEER FROM BHIMPORE.

[Letter from Mrs. Burkholder.]

BHIMPORE, April 7, 1896.

MY DEAR HELPER :

"Send you a word of cheer?" Yes, indeed. I am always delighted to do so. It is a very great pleasure to tell a body something, when that body wishes to know what I have to tell. They say I "used to mother you." Did I? Be that as it may, nevertheless I did watch you most anxiously when a wee bit of a child, trying to get on to your feet; and have not I since rejoiced with a true motherly pride to see you in your womanly beauty and strength, taking a place of trust among your elder sisters? May our Father's smiles ever rest upon you, and make you year by year a still greater blessing.

Children always enjoy hearing what their fathers and mothers have done and are doing, hence I wish to tell you what your mother, the Woman's Mission Board, is doing towards "proclaiming liberty to the captives and the opening of the prison to them that are bound." There was a time, several years ago, when we had eight Bible women here, but for one and another reason we have but four at present. The two who live in our village and are supported by the Woman's Board are Surji and Carrie. They came to us during the famine of '66 and '67, and were in the Midnapore Orphanage when my sister, Mrs. Phillips, had charge. Their eldest sons, who have graduated from our training school, are now teaching village schools where we have Christian families who have lately joined us. We are hoping much from their work.

The Woman's Conference assigns a portion of Scripture to all of the Bible-women employed at the various stations. This is studied during the year, and just before our Yearly Meeting they are required to pass a written examination. This year we are studying about the apostolic church. For the women who live here I have a weekly class, and so we carefully study the lesson assigned.

The other two Bible-women are supported by friends in Nova Scotia. Aside from these we have two of our former pupils employed as teachers in the girls' school. One of these is supported by ladies in Nova Scotia, and the other by friends of North Sterling, Conn. These are all the women employed by us, but we have a branch of work, which to my mind is really more important than teaching the Bible to heathen women, and which demands constant aid. This is the care and training of orphans. We really have two kinds of orphans! The first class consists of those who are *bona fide* orphans, the others are children who have one or both parents living, but have either no desire, or opportunity, or ability to send them to school. We have quite a number of this class, who come from our Christian families living at a distance from here. The love of

learning, especially for girls, is not sufficiently strong to overcome public sentiment. Aside from this, the poverty of the Santals drives them to utilize the hands and feet of every chick and child in supporting the family. Many times it is very pitiful to see some little tot not more than five or six years old, nearly if not quite naked, carrying a mite of a baby on her hip who is not strong enough to hold up its head. The baby must be tended while the mother works, so how can the girl go to school? Another child is sent to the fields or woods to herd a few head of cattle, or care for two or three sheep or goats. Every one is expected to do his or her share towards supporting the family.

Most likely some of you who will read this will say at once, "Those people cannot be very poor if they can afford to keep cattle, sheep, and goats." It might seem so to you, but the facts in the case are that the keeping of such live stock costs absolutely nothing, as a rule, if they herd them themselves. In some way they manage to make a beginning, then of course they go on increasing. When there is a time of need, a cow or goat is sold or given as security. Under such circumstances it is difficult for boys to attend school regularly, but ten times more so for girls. In order to give them a chance to become something, we have induced our Christian people to send them to us, where they will be under our eye constantly and attend school regularly. But, as I said before, the parents of these children are able to pay little or nothing for their support, hence their needs must be supplied from some other source. Just here the funds you have sent us have greatly aided us. At the present time we have twenty-four girls and twenty-six boys in our orphanage. Of these five girls and four boys are supported by some person or persons at home; i. e., in the States. One boy and one girl are provided for by parties in Nova Scotia. This leaves twenty-one boys and eighteen girls supported from public funds.

After appropriating what we need for the orphans, Bible-women, teachers in the girls' school, and other necessary expenses connected with it, the remainder is placed as an offset to the government grant, and used in the school.

With this I will send you a list of teachers and orphans not already provided for by private parties. You will understand what I mean by orphans. With all my heart I hope our friends will aid us in caring for and training these children who would otherwise be left to roam at pleasure and learn but little of what is good. I seldom see a girl but I covet her, and think of the possibilities before her if she could have favorable surroundings.

Charles Kingsley gives as a reason for his success in life, that he had "a friend." My dear HELPER, will you not induce your patrons to stand as friends to these little ones? It would be so easy for a S. S. class or a C. E. or mission society to raise \$10 a year. Ten persons giving two cents a week, or twenty

giving one cent a week, would be quite enough to supply a child in our school with all it needs for a whole year, as long as the exchange remains as it now is. "Feed my lambs" was one of our Master's last commands. Who will heed it?

Teacher not taken : Bhim, head pundit of girls' school.

Orphans not provided for : boys, Kodo, Dharoma, Isaac, Guruchand, Timothy, Udoy, Baseya, Toila, Durga, Rai, Sodoi, Letai, Kanchan, Jacob, Mukun, Buka, Lubu, Mark, Kunu, Labi, Joyer ; girls, Rabi, Sumi, Dibya, Panmoni, Kolil, Bemala, Budhu, Ludu, Sàradà, Asu, Sukru, Mariam, Phulla, Raban, Khandi, Pungi, Sakra, Parbati. Yours affectionately, J. P. BURKHOLDER.

A BALASORE VILLAGE SCHOOL.

[Letter from Miss Scott.]

BALASORE, ORISSA, April 6, 1896.

DEAR MRS. WHITCOMB :

I think it is my turn to write a letter to the HELPER. Perhaps the friends would like to hear a little more about my village school, of which I have already written. The pupils have now increased to thirty, and the schoolroom that I was planning to build is finished, the village people themselves doing the work, and supplying all the material at their own expense, to show that they appreciate having their children educated. The walls and floor of the room are mud and the roof thatched ; there are six windows for light and air, which makes it a very cool, pleasant room, even in these very hot days. I got new mats for the floor, which the children pay one pice (or one-half cent) each for, thus keeping up their independence, as they have done all along. I only wish you could pay us a visit and see how nice everything looks about the place. I am hoping to get a grant of five rupees per month from the local board, which would enable me to get a second teacher, to help with the sewing, etc. The children are busy making small jackets, such as the boys here wear, out of scraps that came in some of the home boxes. We intend to have a little prize distribution before the hot weather holidays begin. No doubt some of the children's gifts sent to us will be greatly prized by these village Hindu children, many of whom, I feel sure, have not yet seen a nice doll or a picture book.

Last Sabbath morning a special pujah was going on in the village while I was having Sunday-school there. Some of the women were standing around, hearing the Bible lesson, and some one came to call them to come and join in the idol worship, but they said, "No, we would rather stay and hear this story." Another morning during the week the priest was there again with an accompaniment of small boys, red paint, and Ganges water. An old man belonging to the village was playing an instrument before him while the boys were dancing. As soon as the old man saw me he put down his instrument and came round the

village with me to look after some truants. I asked him what he was doing. "O" he said, "only making some music for the boys." I do not think their idol worship has much hold on their hearts, or they would not treat it so lightly.

Last month my zenana work had to be stopped for ten days on account of cholera. One and another were sick in so many houses, and altogether the people were almost panic-stricken, and would not open their doors to let anyone in. One very interesting pupil died, while many others have lost fathers, mothers, and other friends. In the house of one of my pupils, only herself and mother remain out of a large family, while another has lost parents and husband. Although the weather gets hotter every day now, still that dreadful disease is decidedly on the decrease, for the present, at least, and we trust it may not return for many days to come. Yours very sincerely, JULIA J. SCOTT.

OUR BENGALI SISTERS AT WORK.

[Letter from Miss Coombs.]

MIDNAPORE, INDIA, April 14, 1896.

WOULD you like to know something of what your Christian Bengali sisters are doing in Midnapore? Just imagine you are standing with me, at about half-past six in the morning, just in front of my door. You would see four ox-carts of different styles and one horse and carriage, while gathered in a group are some sixteen or eighteen women, talking and laughing, or perhaps knitting, or it may be some of them are standing soberly apart, thinking of some domestic trouble they have been obliged to leave unsolved. These women are teachers, going to the zenanas and schools in the city, and the older women are their chaperones, and two of them are Bible-women going here and there as teachers of the Bible and to give religious instruction only—the others give secular instruction as well.

As we approach them we may be greeted with the information that such a one cannot go to-day, as she has fever; and then arrangements must be made by which her work can be taken by some other, or divided among those going nearest. Supposing we go along with them after the prayer and they are all scattering to their different vehicles. The horse-carriage has six—no room there; this cart has four, that cart four—too crowded. Here is a cart with only two, so we can get in here. It is a common country ox-cart with two wheels and no springs, but it is more comfortable than one would suspect from appearances. After getting down into the city we shall have to leave the cart by the side of the road and walk to the houses in the narrow lanes, and be ready to meet all sorts of disgusting sights by the way—stagnant green water in tanks nearly dry; drains half-choked with filth, and black, slimy water dripping through them; other drains half washed, but ill smelling and loathsome; the house itself, when we get there, serving all the purposes of stables, eating

and sleeping rooms, all in very close proximity; and yet in just such a place we often find our bright, eager pupils.

We shall find pupils of various ages and ability—some ready and waiting for their lessons, others busy about household duties, and prone to make us wait, but when the reading and spelling and figures are done, and we have heard their catechism and explained to them its meaning, and say, "Now, shall we sing a hymn?" their faces brighten decidedly, and others gather round, and then call for "another" and "just one more" as we finish the first. The explaining of the hymns gives an excellent opportunity of pressing home gospel truths. We shall have time to go to three or four houses, and then the sun is getting so hot we must hurry home. It is so hot now that we do not have the women go out in the afternoon.

Just near our house is the schoolhouse where the Christian girls' school is held, and in that three of our good sisters are employed as teachers, while another cares for the very little ones whose mothers have gone to the zenanas and schools. Tuesday evening is the Sabbath-school teachers' meeting, and at that we shall find three or four of our sisters. On Wednesday afternoon is the woman's prayer-meeting, led by Mrs. Hallam, and there we shall find a goodly number, but the last Wednesday in each month you would be puzzled to know what sort of a gathering it is. You would see the sisters gathering from all directions, each with something like a work-bag in hand or laughingly carried on their heads or hips in imitation of the women who bring bags of rice to market. I suspect if some of the sisters of Poland, N. Y., could see those bags they would recognize them, for they came very opportunely among the things sent from home.

Now we shall have to explain to you. When we heard that the Woman's Society had apportioned a certain amount to be raised in India, we wondered how we should be able to raise anything from these women who have so little money at the most. Sister Hallam proposed that they be given bags which should be called the Lord's, and into these when they cooked their rice they should put a little each day, and at the end of the month they should all bring in their offerings and the rice should be sold and the money go towards our share. The native sisters took up with the idea wonderfully, and the demand for bags was great. Those pretty ones from Poland were all used up, and more had to be made, so we have given out upwards of forty. This last Wednesday is a mission day, and very interesting. They have chosen one of the Bible-women to support, and hope to be able to do it all themselves.

The last Saturday afternoon in the month is a temperance meeting. It is a little branch of the W. C. T. U., and has accomplished something in that one of the liquor shops has been closed and another moved farther off.

LAVINA C. COOMBS.

Helps for Monthly Meetings.

AUGUST.—SOUTH AMERICA, ITALY, ROMANISM.

CURRENT TOPIC.—Recent letters from our India field.

SUGGESTIVE PROGRAM.

Singing, "Lord, Save the World."

Responsive scripture reading.

Prayer, that the Gospel of Christ may be brought to the people of all lands in its purity and simplicity, as a daily, living reality.

CATECHISM ON SOUTH AMERICA AND ITALY.

SOUTH AMERICA.—*Into what countries is South America divided?* Into the ten republics of Argentina, Bolivia, Brazil, Chili, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela, and the three colonies of British, Dutch, French Guiana.

What is the area of South America? 7,250,777 square miles. Nearly one-half belongs to Brazil.

What is the population of South America? 38,000,000. Of these nearly one-half belongs to Brazil.

How many of these are Indians? About 5,000,000, of whom one-half are in Brazil, and the others are scattered through the other countries, chiefly in Ecuador, Peru, Bolivia, Chili, Paraguay, and Argentina.

What languages are spoken in South America? The whites and mixed races in Brazil speak the Portuguese language; in the other nine republics the Spanish is the prevailing language. Among the Indians 3,000,000 speak the Quichua tongue. The French language prevails in French Guiana, the Dutch language in Dutch Guiana, the English language in British Guiana.

What is the religion of the people? Chiefly the Roman Catholic. For four hundred years the Romish church has dominated and controlled the consciences and lives of the people.

What has been the effect of the Roman Catholic control? The effect has been degrading and demoralizing. The people are superstitious and semidolaters.

How many Protestant missionaries are at work in South America? 387, increased by 10 from the West Indies at work in Guiana. The Protestant converts number about 100,000, of whom 70,000 are in Guiana.—*Selected.*

Tell the story of Captain Allan Gardiner, the founder of the South American Missionary Society. (See S. A. Miss. Soc., in "Encyclopædia of Missions," or "A Hundred Years of Missions," p. 372.) "Not to know the story of Allan Gardiner is to have missed one of the most pathetic and thrilling and inspiring narratives ever put upon paper."

ITALY.—*What is the area of Italy?* 110,623 square miles.

What is the population of Italy? 30,724,897.

Who is the reigning king? Humbert I., who was born March 14, 1844, and succeeded to the throne on the death of his father, Jan. 7, 1878. He is a liberal, enlightened, and much beloved ruler.

What is the religion of the Italians? The Roman Catholic.

Who is the head of the Roman Catholic church? Pope Leo XIII., who was born March 2, 1810, and became pope Feb. 20, 1878. He resides in Rome, the capital of Italy.

What are Protestants doing for Italy? The Methodist Episcopal church and the Southern Baptist Convention send missionaries from the United States; the Wesleyans, Baptists, and Presby-

terians of Great Britain are represented by missionaries, while the Waldensians and the Free church of Italy are carrying on the work of evangelization.—*Selected.*

Contrast the effects of Romanism and Protestantism on the every-day lives of the people—in home, school, and state.

REFERENCES.—September, '95, HELPER, p. 308; "Our Country," chap. 5; *Missionary Review*, August, '95.

WHY SHOULD MISSIONARIES BE SENT TO ITALY?

ITALY has as much need that the Gospel should be proclaimed to her people as any heathen land in the world.

What do guilty consciences in Italy know of forgiveness for past sin? Penances and fasts and confessions do not give peace and joy. Honestly repentant sinners do not believe that God gives them seven years' indulgence if they climb the holy staircase on their knees—no, not if they were to do so painfully a thousand times!

Is there light and guidance for the conduct of the present life in Christian Italy?

How can there be when the Bible is a forbidden book, and when so little is known of the character and life and teaching of Christ? Worse than all, and as a consequence of this, there exists in the popular mind a divorce between morality and religion. Alas! for centuries in Italy God has been honored by sacrifice and not by obedience, by incense and masses and not by mercy and truth.

What is known and taught of the future life in Italy? Death is made fearful by the prospect of long years of purgatory, and of the certainty of hope there is absolutely nothing.

It is not more pitiful to see a bereaved Indian mother bowing in tears before an idol, hideous and deaf, than to watch a poor Italian woman kiss the cold bronze foot of the statue of St. Peter, and then, kneeling, say a couple of "aves" and "paternosters"? Does it make it less sad, or more so, that the huge dome above her is that of a Christian church and the comfort she needs so near if she only knew it? The comfort of making our requests and needs known to God is strange and new to the Italian people, and is what strikes and touches them most in our chapels and meetings. They will give an offering to this or that image or shrine when they are ill or unhappy, but that God our Father should care to hear about our sorrows in the simple language of prayer is quite a revelation to many a poor man in our chapels or poor woman in our mothers' meeting.

The preaching of the Gospel in Italy is made very difficult, because, unfortunately, Christianity has so long been associated with priestcraft and oppression. To be both an Italian patriot and a good Roman Catholic is at present impossible. To some this is a sad fact; but, alas! to very many religion has become a matter of utter indifference, if not of ridicule.—*Woman's Work.*

Practical Christian Living.

Practical Christian living should illuminate parlor and kitchen, purify politics, open the pocket-book, and save the world.

THE LOVE OF GOD.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down, and watching us below.

And as feeble babes that suffer,
Toss, and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God! whose loving
Cannot hindered be nor crossed;
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving
Only mothers know the cost—
Cost of love which, all love passing,
Gave a Son to save the lost.

—Saxe Holm.

THE EVOLUTION OF WOMAN'S SPHERE.

[Extracts from a paper by Frances Stewart Mosher, A.M., of Hillsdale College.]

THE sphere which has been evolved from the progress of the ages—man's sphere, woman's sphere—of highest influence and highest happiness is the home; once a tent, it may be a palace, but, wherever it is, still home, sweet home. How instinct and nature call for home—a place of love and rest for the tired laborer, domestic home; a seclusion for intellectual culture, the educational home; a sympathetic union of faith, the church home; a haven where individual rights are respected, the civil home. What does the world need more to-day than these, homes for the heart, the intellect, the soul, and social protection, the family, school, church, and country? With these true, pure, and inspiring, what might not a nation become?

Much might be said, and is well being said, upon man's part in these sociological problems. Well and earnestly he is seeking his duty. But there is an analogous duty pertaining more exclusively to women. Let us confine ourselves at present to its search.

In the making of the domestic home she has always been considered the chief factor; though she has but straws with which to build, yet is the building often allotted to her. Let us never hesitate to take our share of labor, though the perfect

home is built by men and women together. No graces of character are too fair, no intellectual accomplishments too rare, to be laid on this shrine. Practical housework, skilful handiwork, economic ability, familiarity with the arts and sciences, exquisite taste and social qualifications, are all demanded in the homes, for in these homes are formed the characters which, with inherited and trained tendencies, go out to make the world. Is there anything pleasanter than such a home, where the mother, according to the ideal of the wise man, moves among her sons and daughters, directing in labor, giving the impress of thought—wise, self-contained, sacrificing never too much nor too little, a perpetual benediction? How the present with its educational facilities for girls and women, its guilds, clubs, and associations, its increased opportunities for earning money, its respect for woman's work, enlarges the home sphere till the mother is forced to choose that which she will do, and regret what must be left undone. The sphere is large as human ability, and the closest care and most conscientious development of each faculty is required in the education of a girl who may be her own home-keeper or the assistant in the keeping of some other home. . . .

Should mother love not supplement father care in the state home as well as in the church, the school, and the family? If woman has distinctive characteristics, graces, endowments from man, is there ever true representation of a people till she, too, personally expresses her conviction in the same manner that men do? Is a country governed by the people while one-half the race is silent at the ballot? It has been stated that in the long procession which, on election day, comes to the poles to deposit votes on the laws and government of the country, there is only one-third of the church-members, one-fifth of the teachers, a small fraction of those engaged in benevolent organizations, a multitude of the frequenters of the saloons and promoters of the liquor traffic; while in that other multitude, which may not vote, are two-thirds of the church members, four-fifths of the teachers, the majority of the great philanthropic associations, and a minority of those who support the saloons.

Are our laws yet perfect? Each morning newspaper brings its tale of Sabbath desecration, anarchy, strikes, socialistic ferment. A couple score of new books testify the unrest of the times. There is a woman's sphere in the state home. There is need of feminine wit and mother love in law making and law executing. This sphere, whose door the exigencies of the times are surely opening, demands of us the ripening and perfecting of character. Alas, if necessity compels women to enter it unprepared.

Let patriotism be next after love to God and family. Let conscientious study of the past and careful observance of the needs of the present warrant each decision. Then shall the state become the protecting home, where the family

can be nurtured in the greatest intellectual strength, with the clearest faith to trust when reason is lost in the perplexities of its own propounding.

Through the movements of the centuries the sphere of woman has been practically the same. Its evolution has been only that demanded in the progress of civilization. True fatherhood, protection, and toil, true motherhood, love, and labor, united in a common endeavor for the few or the many in the family, school, church, and state, will lead the race through brightening paths till the heavenly home is won.

THE BRAVEST THING.

I AM asked to record the bravest thing done within my immediate knowledge in the civil war. On mature reflection, passing by some hairbreadth escapes, I should award the palm to something done by a young assistant surgeon of mine, not quite twenty-one years old, Dr. Thomas T. Miner, then of Hartford, Conn. It was at an exceedingly convivial supper-party of officers at Beaufort, S. C., to which a few of my younger subalterns had been invited. I saw them go with some regret, since whisky was rarely used in my regiment, and I had reasons to think that it would circulate pretty freely at this entertainment. About Dr. Miner I had no solicitude, for he never drank it. Later I heard from some of the other officers present what had happened.

They sat late, and the fun grew fast and furious, the songs sung becoming gradually of that class which Thackeray's Colonel Newcome did not approve. Some of the guests tried to get away, but could not; and those who attempted it were required to furnish in each case a song, or story, or toast. Miner was called upon for his share, and there was a little hush as he rose up. He had a singularly pure and boyish face, and his manliness of character was known to all. He said, "Gentlemen, I cannot give you a song or a story, but I will offer a toast, which I will drink in water, and you shall drink as you please. That toast is, *Our Mothers.*"

Of course, an atom of priggishness or self-consciousness would have spoiled the whole suggestion. No such quality was visible. The shot told; the party quieted down from that moment, and soon broke up. The next morning no less than three officers from different regiments rode out to my camp, all men older than Dr. Miner and of higher rank, to thank him for the simplicity and courage of his rebuke. It was from them I first learned what had happened. Any one who has much to do with young men will admit, I think, that it cost more courage to do what he did than to ride up to the cannon's mouth.—*Col. T. W. Higginson, in Chicago Inter-Ocean.*

Words from Home Workers.

MASSACHUSETTS.—The W. M. S. of the Mass. Asso. held its ninth annual session with the Lawrence church May 13. In the absence of the president, Mrs. Dodge of Amesbury opened the meeting by calling upon Mrs. O. H. Denney of Lowell for scripture reading, which was the 52d chapter of Isaiah. Miss Costellow of Somerville offered prayer. Reading of records of last meeting. The secretary brought a few words of greeting from our beloved president, who was absent from our gatherings for the first time in five years, being detained by illness. Song by ladies' quartet, "Nearer, my home." An interesting and instructive paper on "The Foreign Element in Our Cities; How Can It Be Reached and Christianized," by Mrs. O. J. Randlet, was listened to attentively. Exercises by the A. C. F. society of Lawrence followed, after which the address by Mrs. Mary A. Davis of Rhode Island, president of the F. B. W. M. S., was given. Subject, "Missionary Spasms and Their Remedy." Some of their causes and the remedy for them, which was the Christ-life reproduced within us, were vividly set forth. A steward's office is to give attention to his Master's orders and administer his affairs accordingly. God thought of us, and so we are here, his messengers to do his bidding. We are capitalists, time, money, talents, and opportunities are our capital, and should be well improved. The most valuable of them all is time, because, once lost, it can never be regained, yet it is most often squandered. *All* our days and *all* our hours belong to God, and must be accounted for to him. Collection, \$9.57. Business meeting followed. Corresponding secretary reported for nearly all the churches. Treasurer's report showed \$140.81 received during the year, all bills paid, and 65 cents in the treasury. Miss Etta Costellow of Somerville and Mrs. O. H. Denney of Lowell were chosen as corresponding messengers to Maine and Rhode Island respectively. The meeting then closed with prayer. MARY A. KNOWLTON, *Rec. Sec.*

MAINE.—*Lewiston.* The thank offering service of the Main St. F. B. Woman's Missionary Society was held in the church parlor on Sunday afternoon, May 24. There were 29 present. The meeting opened at 4 o'clock, with the president, Mrs. G. B. Files, in the chair. The following interesting program was carried out: Hymn, "Safely through Another Week"; the 100th Psalm in unison, followed by the Lord's Prayer. After "Rock of Ages" was sung, the thank-offering envelopes were collected; prayer by Mrs. Minard; responsive exercises by the president and five members; prayer, Mrs. Jordan; a letter from Miss Coombs was read by Miss Fullonton; Mrs. Buzzell sung a solo. The texts found in the envelopes were read alternately by Mrs. Chapman and Miss Millett, the amount of the offering was \$14.24. Prayer, Mrs. Hayes; Mrs. Buzzell then

sang "The Reaper and the Flowers"; Mrs. Rand made some appropriate remarks on the life of Miss Harriet Lewis, one of our number, who has recently passed away. After singing "One Sweetly Solemn Thought," the meeting closed.

SARAH A. WAKEFIELD, *Sec.*

NEW HAMPSHIRE.—The W. M. S. of Whitefield observed thank-offering day, May 17, by a service in the morning at 10.30, conducted by the president, Mrs. Frank P. Brown, the young ladies and children instructing as well as entertaining a large audience; the collection was \$10. O for a wider diffusion of knowledge of the needs and opportunities of our work, that our constituency could be taught these things more from the pulpit, and the blessedness of giving to this only thoroughly unselfish branch of work.

KATE H. BROWN.

RHODE ISLAND.—The meeting of the W. M. S. of the R. I. District, held in connection with the R. I. Association in Auburn, Friday, May 29, was of special interest, owing to the presence and stirring address of our genial treasurer, Miss Laura DeMeritte. "Denominational Women" was her theme, and her words made a marked impression on the audience, with the practical result of adding a goodly number of names to her "emergency list." In compliance with the formal request of the R. I. Young People's Union the responsibility of the support of Miss Beebee Phillips was given over to it, she hereafter to be the missionary of the Union. Mrs. E. H. Andrews, president of the W. M. S., voiced the sentiment of the society when she said, that, while regretting to yield what had been a pleasing charge, they were proud of the courage and devotion of the young people in undertaking this work.

F. M. KENDALL, *Sec.*

KANSAS.—*Horton.* The annual meeting of the Woman's Missionary Society was held in the church Wednesday afternoon, April 29. The secretary reported that eight monthly meetings, two public, and one special had been held during the year. The treasurer's report showed that \$120.88 had been raised, and that the greater part of the amount had been expended at home. The officers elected were Mrs. N. K. Simpson, president; Mrs. J. W. Leverett, vice-president; Mrs. S. P. Belden, secretary; Mrs. Martin Hardin, treasurer; Mrs. M. N. Stillwell, agent for the MISSIONARY HELPER. It was decided to have a thank-offering service on the evening of May 27. The program for April given in the HELPER was carried out, and as a result several interesting talks on medical missions were given. A public missionary meeting in connection with the Salem Quarterly Meeting was held in the church Saturday evening, May 2, with the president, Mrs. Simpson, in the chair. After singing, Psalm 91 was read by Mrs. Leverett, and prayer offered by Mrs. Stillwell. An address was given by the pastor, Rev. N. K. Simpson, followed by a five-minute talk by Mr. J. E. Westley. Select

readings were then given by different persons in the audience, after which the collection was taken. Meeting closed with singing, and benediction by Rev. Mr. Summerlin.

COM.

AMONG OUR BOOKS.

As you grow ready for it, somewhere or other you will find what is needful for you in a book.—
George MacDonald.

"India, and Daily Life in Bengal." By Z. F. Griffin, missionary for ten years in southern Bengal and northern Orissa. 184 pages of text; 18 illustrations. Price, cloth, plain, 75 cts. Gilt, \$1.

This little book answers very plainly questions often asked of our missionaries, as well as many we have often wished to ask when reading letters from the field or various books about India that have come our way. The titles of chapters suggest the wide outlook in small space: Outline of the History from the Time of the Rig-Veda; Political Division and How the Country is Governed; Road, Highways, and Waterways; Architecture; Productions, Natural and Otherwise; Climate; Scenery and Sights; Pests of India; Characteristics of Natives; Occupations; A Glance at Hinduism; Outline of History of Protestant Missions; Mission Work and How Carried On; The Prospect of Success.

The author's idea was not to write an exhaustive article on any of the subjects, but to give the reader a bird's-eye view of this interesting land and people. He has succeeded admirably, especially in those chapters which tell the story of the native life to-day, and experiences of missionaries in the midst. Much of it sounds odd to American ears, and the methods of cultivating the soil would hardly suit our progressive farmers; but it is just what we want to know. The illustrations are largely from the author's negatives, and cannot be found elsewhere. Those of missionaries, Bible women, and native preachers will be welcomed by the auxiliaries; others, picturing the primitive and curious methods of work, will be of especial interest to the general reader. Excellent portraits of Rev. and Mrs. Griffin from the frontispiece. Altogether it is an instructive and entertaining book, which all who are interested in India will be glad to read. Orders should be sent to Z. F. Griffin, Keuka College, N. Y.

"Washington; or the Revolution." A Drama Founded upon the Historic Events of the War for American Independence. By Ethan Allen. In Two Parts. Part First, From the Boston Massacre to the Surrender of Burgoyne. Part Second, From Valley Forge to Washington's Inauguration as President of the United States. Dedicated to the sons and daughters of Revolutionary sires, and to the friends of liberty the world over. F. Tennyson Neely, New York. Part First, 50 cts.



Junior Department of Missions

A MISSIONARY TEA.

RUTH's face was flushed and her eyes were fairly sparkling from excitement as she rushed into the sitting-room upon her return from Sabbath-school.

"O mother," she exclaimed, "do put on a great big thinking cap and help me."

"Why, my dear," said her mother, "what is the matter? Why does my little daughter want so much thinking done this lovely Sabbath morning? Did not the lesson you had this morning—that beautiful lesson of the dear Saviour who has risen from the dead that we too might have life everlasting—give you enough to think about this holy day?"

"O yes, mother, but the superintendent told us that there would be a missionary from India at our school next Sunday, and that he would give us a talk on that country, and a collection would be taken for him by classes; and to the class that, without the help of their teacher, gave the most money, he would present a banner made by the native workmen." By this time Ruth's breath was well-nigh gone; but, hurriedly gathering a fresh supply, she continued, "And you know, mother, our class is so small—only seven of us. Each of us is going to think as hard as can be, and to-morrow afternoon we have a meeting here—I knew you wouldn't mind my having them come to our house—and decide what to do."

"Well, my dear, we will say no more about it to-day, but I will be at your meeting and hear what the others have thought of, and try and help you out."

Seven more earnest little girls could not be found than were grouped about Mrs. Thornton, on the pleasant piazza, next afternoon. They were quite anxious that she should immediately take charge of the meeting and suggest what should be done to raise the money. But very wisely she first heard each little girl give her plans, and when all had expressed themselves she said:

"Well, my dears, Nellie has, I believe, thought out the very thing for you to do, and that is to give a missionary tea; and I will help you by offering you the use of our lawn, house, and myself."

"O you dear, sweet mother," cried Ruth, throwing her arms about her mother's neck.

Such chattering you never heard. Even Polly in her cage took it up, and her cries of "Polly wants a cracker, Polly wants some tea," rang out shrilly above the voices of the little girls, and greatly amused them.

After a great deal of talking and appeals to Mrs. Thornton's judgment it was decided to have the tea on Friday evening, and that it should be kept a profound secret. Ruth's father, who was editor of one of the local papers, very kindly offered to do their printing free.

So, on Thursday evening, everybody was astonished and filled with curiosity when Mr. Thornton's office boy threw into their yards a handbill, reading as follows :

Seven little maidens will be pleased to receive you at seven o'clock Friday evening, and make you sevenfold happy, for the small sum of seven cents. Mrs. R. Thornton's, Chestnut Street.

To say the little girls' unique entertainment met with success but feebly expresses it, for the lawn and house were filled. Scattered about under the trees were seven small tables, at each of which stood one of the little maidens, who, upon the payment of seven cents, dispensed sandwiches and coffee, also giving to each purchaser a ticket, which admitted him, so it read, to the art gallery.

This feature of the entertainment had been the suggestion of Ruth's oldest brother, and was in his charge. The large reception hall had been used for his exhibit. Here, in various forms, was made prominent the figure seven. "The Seven Sleepers" were represented by seven youths, who made sorry work of keeping still. Then off to one side stood "The Seven Wise Men," looking as as grave and decorous as such noted people should. Still in another corner "The Seven Wonders of the World" were cleverly represented, and caused the visitors to remark upon Arthur's ingenuity. So on through all the legends of that mystical number, had the representation been carried out as perfectly as possible. Nor did the wonders of this entertainment cease here, for Mary Jones's sister, Florence, had organized a choir of seven misses, who discoursed sweet music during the evening.

It is needless to say which class made the best showing the next Sunday, and not only was the banner—a piece of exquisite embroidery—given this enterprising little class, but the missionary was so pleased when he heard from the superintendent how the money had been raised that he told them he would not put it in with the general fund, but would make a special contribution of it toward the education of a little girl, now in a missionary school in this country, fitting herself for a teacher, that she might some day go back and tell her own people of Jesus and the wonders his love works in the hearts of men.—*Herald and Presbyterian*.

NOTICE.

PLEASE address all communications for the committee on literature of the Maine F. B. W. M. Society to Mrs. O. W. Fullam, 162 Cumberland St., Portland, Me., and very much oblige
 MRS. E. D. JORDAN, Limerick, Me.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for May, 1896.

MAINE.

Acton and Milton Mills W. M. S. T. O. . . .	\$30.70
Auburn Miss Susan Royal	1.00
Augusta aux. T. O.	9.10
Augusta aux. for native teacher	6.00
Aroostook Q. M. col. for orphan boy with Mrs. Burkholder (\$8 on L. M. in gen. soc. of Mrs. Flora Thurlough of Fort Fairfield) . .	8.00
Bowdoinham Ridge W. M. S.	5.00
Dover and Foxcroft aux. T. O.	6.71
E. Corinth ch. T. O.	6.70
E. Hebron A. M. service for aux. T. O. 1-2 each H. and F. M.	6.50
E. Livermore W. M. S. for F. M.	5.81
Ellsworth Q. M. for F. M.	5.06
Kenduskeag Mrs. J. J. Banks T. O.	1.00
Lewiston birthday offering in memory of mother Mrs. H. K. Jordan	2.00
Lewiston "a thankful friend" T. O.	1.00
Lewiston Main St. ch. aux. for Miss Coombs T. O.	30.01
(\$14.24 of above amount is T. O.)	
Lewiston Pine St. ch. aux. T. O.	14.01
Litchfield Plains aux. for Tipperi	13.00
Madison Bridge aux. for Poma with Miss Scott (\$4 to complete L. M. on Me. W. M. S. of Mrs. W. W. Hayden. \$6 on L. M. in Me. W. M. S. of Mrs. L. A. Broadway.)	10.00
Mapleton aux. and on L. M. in gen. soc. of Mrs. Flora Thurlough for Paras nat. teacher	10.13
No. Berwick 2d F. B. ch. aux. gen. work . .	8.84
No. Berwick 2d F. B. ch. aux. for Clara Dexter	1.00
No. Berwick 2d F. B. ch. aux. Widows' Home	1.00
No. Gorham Miss N. L. Wescott	1.00
No. Lebanon W. M. aux. T. O.	7.44
(\$10.10 to make Mrs. Chas. Woodsum L. M. of Me. W. M. S.)	
No. Lebanon W. M. aux.	2.66
Portland 1st F. B. ch. aux. T. O. for gen. work	16.00
Portland 1st F. B. ch. aux. for Miss Coombs	7.00
Raymond Mrs. Erastus Plummer for F. M. .	1.00
Raymond Mrs. Celestia Plummer for F. M. .	.50
Raymond Mrs. John Hayden for F. M.25
Raymond Mrs. Irving Morton for F. M.25
Saco F. B. ch. aux. for Lydia Durgin	5.00
Saco F. B. ch. aux. for gen. work	16.00
(\$21 to make Mrs. Hannah Atkinson and Mrs. Rebekah Graffam L. M. of Me. W. M. S.)	
Skowhegan Carrie A. Gammon T. O.	2.50
So. Auburn ch. T. O.	1.19
Steep Falls aux. for Mary Wingate in S. O. .	5.00
W. Falmouth aux. for Midnapore work . . .	4.00
W. Falmouth aux. T. O.	8.26
W. Falmouth Duck Pond T. O.	2.50

(\$12.26 to make Mrs. D. F. Small L. M. of Me. W. M. S.)

Windham Center aux. for Miss Coombs . . . \$8.00

NEW HAMPSHIRE.

Bristol Mrs. S. C. Gordon H. M.	2.00
Bristol Mrs. S. C. Gordon F. M.	2.00
Bristol Mrs. E. Sanborn F. M.	1.00
Bristol Mrs. F. Berry F. M.	2.00
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Danville aux. T. O.	4.65
Danville aux.	3.00
Dover L. A. DeMeritte on account asst. treas. salary	7.00
Dover Washington St. aux. T. O.	27.00
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Gonic A. F. C. E. F. B. ch. for Alma Seavey in S. O.	6.25
Gilford Miss S. P. Hunt	5.00
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Kittery Point Q. M. col.	3.90
Kittery Point Q. M. col. on cushion	1.05
Laconia Mrs. R. W. Wiley, M.D.	5.00
Laconia Mrs. J. T. Weeks T. O.	1.00
Lakeport aux.	6.00
Manchester a friend Mrs. Smith's salary . .	2.00
Manchester 1st F. B. M. S. for W. M.	1.80
New Hampton F. B. W. M. F. M. S. T. O. . .	11.66
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New Hampton S. S.	2.50
New Hampton Girls W. B. for school	5.00
New Hampton W. F. M. S.	5.00
New Market primary dept.	1.00
Portsmouth aux.	2.00
Portsmouth T. O.	3.00
So. Berwick aux. for Miss Butts	7.00
Somersworth aux. T. O.	17.00
Whitefield W. M. S.	7.30
Whitefield W. M. S. T. O.	10.00

VERMONT.

E. Orange aux.	1.00
E. Randolph aux. for Mrs. Smith's salary . .	5.00
St. Johnsbury aux. T. O.	8.59
St. Johnsbury aux.	5.62
St. Johnsbury M. Atwood	1.00
Sutton aux. for Mrs. Smith	7.00
Sutton Mrs. Hannah Parker for Mrs. Smith T. O.	5.00
Waterbury L. S. Lougee50
W. Topsham T. O.	4.00
W. Topsham aux.	2.00

MASSACHUSETTS.

Amesbury aux. T. O.	\$4.32
Chelsea F. B. ch. T. O.	13.16
Lowell Mt. Vernon for native teacher	6.25
Lowell Paige St. T. O.	8.50
Lowell Paige St. Mrs. E. S. Cole	3.00
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RHODE ISLAND.

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Block Island Miss Dean's class Hattie Phillips	3.00
Block Island Miss H. Brayton for gen. fund for Miss Barnes	4.00
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Brownsville aux. for F. M.	2.50
Burlington aux. for H. M.50
Columbiaville aux. for F. M.	1.54
Columbiaville aux. for H. M.	1.54
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Gilford aux. for F. M.	1.50
Gilford aux. for H. M.	1.50
Green Oak aux. for F. M.	1.37
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Goodrich ch. for H. M.44
Gobleville aux. for F. M.	2.50
Gobleville aux. for Storer College	2.50
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Hillsdale Q. M. for H. M.	4.92
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Kingston Y. P. Mis. Band Miss Barnes	2.50
Mason aux. F. M.	3.75
Manton W. M. S. F. M.	3.35
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New Haven "Willing Workers"	\$16.00
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Oshtemo aux. H. M.	1.20
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Ortonville aux. H. M.	1.38
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Paw Paw aux. F. M.	1.96
Paw Paw aux. H. M.	1.96
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Sanilac Q. M.	3.21
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St. Joseph River aux. H. M.	1.00
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Union aux. F. M.	4.00
Watertown aux. F. M.	2.79
Watertown aux. H. M.	2.79
(Of the H. M. money received from the state treas. \$10 is to be credited to the Western work.)	

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Tamaroa Miss. Band T. O.	1.63
Lincoln aux. T. O.	4.00
Lincoln S. S. birthday fund Miss Barnes	1.00

WISCONSIN.

Waupan Jun. End. for Miss Barnes75
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Minneapolis aux. for F. M.	36.00
Minneapolis S. S. Miss Barnes	6.25
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Pleasant Hill ch. Miss Scott	5.00
Six Mile Grove Miss Scott	3.00
Waterloo aux. Miss Scott	3.00
Wilton "a friend" T. O.	3.00

SOUTH DAKOTA.

Sioux Falls aux.	5.00
Sioux Falls S. S. Miss. Band	4.50

Total \$1015.39

LAURA A. DEMERITTE, Treas.

Dover, N. H.

per EDYTH R. PORTER, Asst. Treas.

FORM OF BEQUEST.

I GIVE and bequeath the sum of — to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.